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and harrowing detail. Even such a study in abnormal psychology might gain in power if it were drawn in simpler lines, and if more balance and reality appeared in the rounding out of the story.

Socrates, Master of Life. By William Ellery Leonard. Chicago: Open Court Publishing Co., 1915. Pp. vii+118. \$1.00.

A brief but illuminating sketch of the career of the great philosopher, with many side lights from the times in which he wrought. Helpful leaders of thought, such as Mohammed and Jesus, are also included, and the Athenian's influence is traced through succeeding generations.

Methods of Teaching Primary Grades. By Ella Jacobs. Philadelphia: Jewish Chautauqua Society, 1914. Pp. 192.

Methods of Teaching "Jewish History"—Senior Grade. By Edward N. Calisch. Philadelphia: Jewish Chautauqua Society, 1915. Pp. 264.

Methods of Teaching Jewish Ethics. By Julia Richman and Eugene H. Leman. Philadelphia: Correspondence School for Religious School Teachers, 1914. Pp. 274.

These are very suggestive and useful textbooks, with a practical emphasis which gives assurance that the Jewish youth trained by these methods will be unusually intelligent in their relations to God, to their fellow-Jews, and even to those of other faiths and nations. Jewish pride and exclusiveness, and an utter lack of appreciation of the nobler elements in Christianity, are still present in these lessons. But, on the whole, they represent a marked advance in religious education—in keeping with the general forward movement in all denominations.

Child Study and Child Training. By William Byron Forbush. New York: Scribner, 1915. Pp. vii+319. \$1.00.

Dr. Forbush has the knack of telling the greatest truths in the simplest possible language. Parents, teachers, and study-groups in day schools and Sunday schools will find here a great many helpful suggestions drawn from the ripest scholarship of the times. How to understand children; how to train them in honesty, in reverence, in play-life, in elementary work; the use of stories, of prayer habits, of amusements; how to make a nice combination of the influences felt in home, school, and church, and training for suitable life-tasks in later years—

all of these and many other problems are dealt with in a most inspiring and wholesome fashion. Many suggestive programs for laboratory experiments are also carefully outlined, so that the student may be trained to observe and classify facts for himself.

Commencement Days. A Book for Graduates. By Washington Gladden. New York: Macmillan, 1916. Pp. 257. \$1.25.

Eleven practical addresses filled with a warm faith in the youth of the land who are leaving Alma Mater for the more serious pursuits of business and professional life. The author wants all his young friends to feel the passion for service, to become the molders of a nobler civilization. To this end he advocates the most painstaking culture of the inner life. It is the growing man who counts for most and makes a lasting impression upon society.

World Power: The Empire of Christ. By John MacNeill. New York: Hodder & Stoughton, 1914. Pp. 203. \$1.00 net.

Sermons preached to Toronto audiences at the commencement of the present world-war. Words of counsel and cheer based upon the great tragedies and heroic acts so commonly seen in the war zone.

The Christian Faith. A Handbook of Christian Teaching. By W. C. Clark. Boston: Sherman, French & Co., 1915. Pp. 347. \$1.50.

A book of this kind will doubtless find ready acceptance in the most conservative Christian centers of the country. It can have no helpful message for the thousands of young people who have caught even a little bit of the historic spirit. If this is Christianity, as Dr. Clark avers, then the masses of our people will continue to resent its implications and to forget its God. Although kindly meant, this is the cruder faith of long ago. Forward-looking Christians have found a nobler expression of their convictions.

The Natural Order of Spirit: A Psychic Study and Experience. By Lucien C. Graves. Boston: Sherman French, & Co., 1915. Pp. v+365. \$1.50.

A sturdy defense of spiritualistic visions, with numerous "testimonies," derived through "reliable mediums," from the departed. The life after death is here held most real and reasonable.